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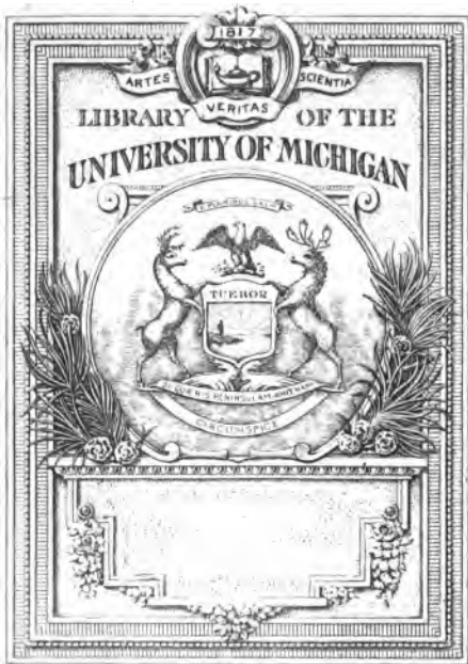
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ON THE

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MERCHANDISE

O F

Slaves and Souls of Men;

REVELATIONS XVIII. 13.

WITH AN

APPLICATION

Thereof to the

Church of ROME.

Dudley, Paul

By a GENTLEMAN.

*Vivere qui Sancte cupitis, discedite Roma.
Omnia cum liceant, non licet esse bonum.*

King of Spain's Memorial to Pope Urban the VIII.

Printed at BOSTON in NEW ENGLAND:
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THE Introduction.

IA M very sensible the greatest Part of what is offered in the following Essay, may be found in Treatises already Published, and accordingly I have mentioned the Authors: and yet possibly the Reader may find some things suggested, here and there, which he has not met with before. However, it does not fall to every one's Share to have the Books cited; and some of them are rarely to be seen in New-England: besides, the Collating many things thus together, will save both Time and Pains to such as have Libraries, and want Leisure to search them.

IF any should inquire, what Occasion there is at this Time of the Day for an Oration against Popery; is the Protestant Interest in any Hazard from that Quarter? I answer, the Church Militant will never be out of Danger, and therefore she has Watchmen set upon her Walls*; And tho' our Lord JESUS CHRIST will certainly make good his great Promise; That the Gates of Hell shall never be able to prevail against his Church, (Mat. xvi. 18. and Dan. ii. 44.) Yet I know of no other Charter that any of the Protestant Churches in particular have for their Security, than what runs with a

quam diu se bene gesserint, or in the Words of the Pro-
phet

phet Azariah, 2 Chron. xv. 2. Hear ye me Asa, and all Judah, and Benjamin, The Lord is with you, (or, will be with you, for it may be translated in the future Tense) while you be with him. Besides which, the unsearchable Sovereignty of GOD in his Dispensations of this Nature, is always to be remembred and adored. What became of the seven famous Churches in Asia, those Golden Candlesticks among whom the Son of God once walked? Where are the flourishing and numerous Christian Churches that were sometime since in Bohemia, Hungaria, and Piedmont? But Oh! thou Enemy! What Desolations hast thou wrought in our Days in France? The Time was*, when the Reformed could there count two thousand one hundred and fifty Churches; in most of these two Ministers, in some five; the Church of Orleans had seven thousand Communicants: But their Bodies now lye dead in the Street of the great City, &c. Rev. xi. 7, 8. In the Year 1686, not a single Church left, or a reformed Minister to be seen in all that Kingdom. As to Great Britain; He must be a Stranger to the British History that does not know how frequently our Holy Religion, together with the Civil Liberties of the Nation, has been in the utmost Danger from the Days of Queen Elizabeth; sometimes by secret Attempts, at other times by open Violence, thro' the Influence of the Jesuits, with their Associates, and other Emissaries of the Church of Rome. And tho' our British Mountain, by the Divine Favour, seems at present to stand strong, by the Settlement of the Imperial Crown of Great Britain in the Prince's SOPHIA, and the Heirs of her Body being Protestants; Yet where is the Seer, that dare say to our Jerusalem, her Warfare is accomplished? Who among us can tell how long these Halcyon-days will last? Or, whether the Clouds may not return after the Rain. A great and learned Divine †, speaking of the Romish Church, has these Words,

* Anno 1571.

† Mr. H. in his Sermon on the 5th Nov. 1703.

Words, "The common Enemy is still in Being, and bath great Power in the World, and we know not what Advantages our too common Iniquities may, from the Justice of a righteous G O D, give him against us, so that we have no Reason to be secure". And tho' the Man of Sin, from the Days of the blessed Reformation especially, has been consuming by the Breath of CHRIST's Mouth, yet he will not be destroyed till the Brightness of his Coming. And it is the Opinion of many Judicious Divines, That immediately before the final Ruin of Antichrist, there will be such a Time (tho' a short one) for Distress of Nations, and of Tribulation to the Church of G O D, as the Ages past never saw.

HOW near these great and last Changes of the Church and World are, with the exact Time and Order, wherein they are to be accomplished, are Matters too big for our Prophetical Chronologers: Whatever they may pretend to, the Arrows are beyond them: there is no fixing the certain Time for the Events of any Prophecy before the Accomplishment: (at the End it shall speak, Habak. ii. 3.)

AND because we know not when these Things, or the Coming of the Son of Man shall be, therefore the Churches, and all private Christians, are solemnly charged (and it is at their utmost Peril, if they neglect it) to Watch and Pray, Mark xiii. 13. & ult. to be sober and vigilant, 1 Pet. v. 8. diligent, that they may be found of him in Peace, without Spot and Blameless, 2 Pet. iii. 14. And not led away with the Error of the Wicked. And to mention no more, it is very observable, that the Church of Philadelphia, who had a gracious Promise of being kept from (or in) the Hour of Temptation that should come upon all the World, to try them that dwell on the Earth, is yet awfully admonished in those Words, Behold, I come quickly, hold fast that which thou hast, that no Man (or no one, μηδείς) take thy Crown, Rev. iii. 6, 10, 11.

6 The INTRODUCTION.

I have done with the Preface when I have said, that the Reader must not expect here to find any thing like a general Charge against the Romish Church, (such a Work would fill Volumes, and has actually so done;) The Design of the Essay being only to open two Articles of her Indictment; and yet Ex Pede Herculem, from a Foot, by the Rule of Proportion, we may make an Estimate of the Man of Sin.



A N



A N
E S S A Y

To Explain that P A S S A G E in the
R E V E L A T I O N S, Ch. xviii. ver. 13.

—And Slaves and Souls of Men.

IT being a Matter of such mighty Consequence to the People of G O D in the several Ages of the Church, plainly to discover *Antiscript*, that so “they might not “ touch the unclean thing”, but be separate; ‘Tis not to be wondred at, that the **M**erry **G**host, in giving the Character of *Mystical Babylon*, the Mother of Harlots, &c. should descend to such Particulars as we meet with in this, and the preeceeding Chapter. For here we find the Apostate Church described from her Posture, *Sitting*, v. 3. I saw a *Woman* *Sit*, &c. thus old Babylon *Sat* as a *Queen*: Her Garb and Attire, v. 4. she was arrayed with *Purple*, and *decked with Gold and precious Stones*, &c. Notice is also taken of her Complexion, and Condition; She was *Scarlet Coloured*, and *drunk with Blood*; the Blood of Saints and Martyrs, as it follows in v. 6. And the better to find this strange *Woman*,

Woman, her Residence, or Place of Abode, is pointed out; *the great City which reigned over the Kings of the Earth*, viz. *ROME*; which was famous for its seven Mountains, and therefore called *Civitas Septicollis*. *Virgil* speaking of *Rome* says, *Septem quæ una sibi muro circumdedit Arces*: And the Antient Romans had a Feast called *Festum Septimontium*. And because great Cities are very much known and distinguished by the Staple, or principal Wares they deal in; we have an Account of the *Trade* drove to, and from this *Mystical Babylon*, by her *Merchants* and *Chapmen*; and the very *Commodities*, as well those Imported as Exported, are here enumerated. The *Invoice*, which indeed is very particular, begins at the *12th Verse*, with *Gold and Silver*, and ends in the *13th Verse*, with the *Slaves and Souls of Men*, as our *English Bible* reads it. The *Margin* indeed has it *Bodies*; The Words in the *Original*, are *Kai σωματῶν, καὶ ψυχῶν αὐτῶν*; the true Meaning of which I shall now inquire into: And there being the least Difficulty with the Word *Souls*, I shall begin with that, tho' the other stands first in the Text.

IT must be acknowledged, that in Scripture, as well as in other Writings, the word *Soul*, is often taken figuratively for the *whole Person*: yet on the other hand, the sacred *Historians*, and other Writers, use the Word *ψυχας*, and scarce any other, when they speak of *departed Spirits*, or the *Soul* after its Separation from the *Body*; as might be proved from innumerable Instances, were there occasion. *Homer*, the Fountain of the *Greek Language*, for the most part, if not always, uses the Word *ψυχας*, for the *Ghosts* or *departed Spirits* of the *Grecian Heroes**. But I need not labour this; our *Protestant*

* Μνησί, ή — — — —
Πολλας Ιφθίμιος ψυχας ἀδι περιστερ
Ηερόν — — — —

Englished by Mr. Pope.

That Wrath which hurl'd to *Pluto's* gloomy Reign,
The S O U L S of mighty Chiefs untimely slain.

testant Expositors being generally agreed, That by the Word *ψυχας* in this Place, we are to understand *Souls departed*.

I proceed therefore to explain the Word *σωματῶν*. Our famous Mr. Brightman reads it *Bodies* : The French Bible renders the Word *Esclaves* : Junius and Tremellius translate it *Mancipia* ; and so does the *Vulgar Latin Bible*, with many of the Criticks. It is probable, that which occasioned our Translators, together with Junius and Tremellius, and the *Latin* and *French Bibles*, to render the Word *σωματῶν*, *Slaves*, or *Mancipia*, is a Passage in the Description which the Prophet *Ezekiel*, Chap. xxvii. gives of the rich Trade and Supply of *Tyre*, ver. 13. *Javan, Tubal, and Meshech, they were thy Merchants ; they traded the Persons of Men*, as our Bible reads it, and so does the *French*. The *Latin* has it *Mancipia* ; Junius and Tremellius, *Hominibus* : But the general Opinion of Expositors is, that the Prophet *Ezekiel* intends *Servants*, or *Slaves*, that were sold at *Tyre* : And without doubt the Allegorical Description of *Mystical Babylon* in this Chapter, is taken from that Prophecy in *Ezekiel*. But then as Mr. Brightman upon the Place observes, these Words in the *Revelations* have a far other Meaning than those in *Ezekiel* : and upon the last Words in the Verse, viz. and *Souls of Men*, says, “ The *H O L Y G H O S T* seems to have changed “ the Construction of the Words of set purpose, that “ he might note out the Difference between this Com- “ modity, and all the other, especially those of the “ *Bodies* ; for these Words are not put in the Geni- “ tive Case, as it is clear in the *Greek Text*, but as “ we have translated it in the *Latin* ; whereby it is “ signified, that there is a diverse, and distinct Con- “ sideration made in the Place, of *Souls and Bodies*”. Thus that Learned Man.

THIS remarkable Distinction makes it the more strange, that such of our Protestant Expositors, as understand by the word *ψυχας*, *Spirits or separate Souls*, should

should render the preceding word *σωματῶν Slaves*: For Slavery is *Conditio Personæ*, and takes in the *whole Man*, to wit, Soul and Body, *Coniunctim*; whereas in the Text they are plainly enumerated as *two distinct Species* of Merchandise.

BESIDES, I doubt upon Examination, even the Protestants will be found as much concerned in the Merchandise of Slaves, as those of the Romish Religion, and so it cannot be a Characteristic of the Apostate Church, which (as has been noted) is the great Design of the Context.

I have already observed, That Mr. Brightman reads the Word *σωματῶν*, in this Place, *Bodies*: but then he applies it to the *Switzers*, who are a *Corpulent People*, and furnish the Pope with his standing Guards.

SOME Learned Men have thought, that the wretched Subjection and Vassalage of the Princes and People in *Europe*, to the Church of *Rome*, especially in the Ages preceding the Reformation, when the Popes treated them like *Slaves*, is here intended.

OTHERS again are of Opinion, That by the Word *σωματῶν*, we may very well understand, the Merchandise made by the Romish Church of the Bodies of Men *while alive*, in those rigorous and unnatural Chastisings of the Body, by Shirts of Mail, Haircloth, Whippings, and other Bodily Penances: which, tho' enjoyned and practised under pretence of spiritual Mortification, and for the Good of the Soul; yet upon occasion may be dispensed with, and are commuted into Money, or some other Emolument to the Church, and so turned into *Merchandise*. But *veritas rei, et veritas loci*, are two different Things. The Question is not what the Word *σῶμα*, in general signifies, or how it may be rendered in other Places? but what the Meaning of it is in this Invoice of the Merchandise of *Mystical Babylon*?

AND with Reverence to our *English* Translators, and the other venerable Authors before-mentioned, I am of Opinion, That by the Word *σωματῶν*, in the Text,

Text, we ought to understand the *Dead Bodies of Men* ; To support which, besides what has been already mentioned tending that way, I would offer the following Considerations.

1. *First*, It is well known, That the Romish Churches, for several Ages, have made *Merchandise*, as well of the *dead Bodies*, as the *separate Souls of Men* : (as is proved in the following Essay.) Now if we are to suppose the Holy Ghost in this Place, (as our Protestant Expositors grant) Designs by the Word *ψυχας*, the *Merchandise* which the *Church of Rome* makes of *separate Souls* ; certainly it is as reasonable to think, That by the Word *σωματος*, he should point out another Branch of their *vile Trade*, viz. that of the *dead Bodies* of *Men*.

2. *Secondly*, The manifest *Distinction* in the *Original*, and so between the *two Species* of *Merchandise* observed by Mr. Brightman, will be most effectually preserved by this Interpretation of the Word *σωματος* : for the *Soul* and *Body* are never so much *contradistinguished*, as after they are *separated*. And therefore Death is defined to be *χωρίς τὴν ψυχὴν καὶ σωματός*, *Separatio Animæ et Corporis*.

3. *Thirdly*, And to mention no more, the Word *σωματος* is so rendered, not only by the *Greek Authors* and *Lexicons*, but also by the *Translators* of the *Bible* in many other Places. 'Tis likewise very observable, That the only Words used in the *Septuagint* and *New Testament*, for *Servants* and *Bondmen*, are *δειλοις* and *οιχειοις* : And among the *Antient Grecians* *δειλοις* was the Name of a *Slave*, or the worst sort of *Servants*. *Scapula*, after he has rendered *σῶμα Corpus*, especially *Corpus hominis*, takes Notice that *Plutarch*, when speaking of burning the *dead Bodies*, expresses it in the *Greek*, by *καυσαρεις τα σῶματα*. And in another Place, describing the manner of *Crucifying* among the *Romans*,

says, τῷ σῶματί τὸν κωλαζομένον ἔκαστον ἐκρίπει τῷ
σαυτῷ σαυρὸν. And Homer before-mentioned, uses the
Word *σῶμα* for the dead Body in the xxiv. of his *Odys-*
ses. One of the Grecian Heroes in *Hades* is repre-
sented as bewailing, That in such a Battle, he and
others were slain, but their *Bodies* lay neglected ; *Cor-*
pora neglecta jacent ; in the Greek it is σῶματ' ἀκηδε-
κέτας, &c. †. The *Septuagint* in that remarkable Pas-
sage of the young Prophet who was slain by a Lyon for
his Disobedience, and his *Carcase* (or dead Body) cast
in the Way, renders it σῶμα seven times running, *1 Kings* xiii. 14. and following Verses*. As to the
New Testament ; the Word *σῶμα*, very frequently stands
for the dead Body, and accordingly is so rendered. To
instance in a few Places, *Mat. xiv. 12. His Disciples*
came and took up the Body, i. e. of *John* ; σῶμα. *Mat.*
xxvii. 52. Many Bodies of Saints which slept ; σῶματα.
Verse 58. He went to Pilate, and begged the Body of
J E S U S, σῶμα. *Luke xxiv. 3. And they entred in,*
and found not the Body of the Lord Jesus ; σῶμα. *Acts*
ix. 40. And Peter turning him to the Body of Tabitha,
who was dead ; σῶμα. And to mention no more, *1 Cor.*
xv. 44. It is sown a natural Body ; σῶμα.

HAVING thus stated the Meaning of the Word
σῶματον, I proceed to make good the Charge exhibited
against the *Church of Rome*, viz. *making Merchandise of*
the Bodies and Souls of Men.

I

† *Schrevelius* renders σῶματα, *Corpora, Servi*. *Hedericus* σῶμα,
Corpus, Caro, Mancipium. *Scapula* likewise, but 'tis with an Item,
allows the Word σῶμα sometimes to signify *Servus*. So that
Mancipium or *Servi* are but a secondary Acceptation of the Word.
Corpus stands first, and therefore ought to be looked upon as the
most proper. The Learned Monsieur *L'enfant*, in his Notes upon
Mat. xxvi. 26. This is my Body, says the Word σῶμα, signifies pro-
perly a dead Body without Blood. And the *Syriack Translation* ren-
ders the Wor σῶμα by another, signifying a dead *Carcase*.

* A great Number of *Carcasses*, σῶματα, *Nahum* III. 3.

I begin with the BODIES.

NOW the Trade or Merchandise carried on by the *Church of Rome*, with the *dead Bodies of Men*, may be Comprehended under these two general Heads.

1. *Mortuaries, and Rights of Burial.*

2. *Relicts and Pilgrimages.*

First, MORTUARIES. Our *English Law-Books* tell us, That the second best Beast (if the Defunct left Cattle) was claimed for the *Mortuary*; if not, then a certain Sum of Money. And Mr. *Selden* in his *Treatise of Tithes*, says, "The ancient Custom, according to the Church-Canon, was to bring the *Mortuary* along with the *Corps*, when it came to be buried, and to offer it to the Church as a Satisfaction for the supposed Negligence the Defunct had been guilty of, in not paying of his Personal Tithes; and from thence it was called a *Corse Present*"; *λυτρόν του σώματος*; a Ransom for the Body.

THIS is certain, that upon Notice of the Death of any One, the Parish-Priest, Curate, or some spiritual Person, came and demanded a certain Sum of Money, by the Name of a *Mortuary*: and so exorbitant at length these Ecclesiastics grew, as to insist upon a *ninth*, and sometimes even for a *third* Part of the dead Man's Goods. This is taken Notice of in the Statute of the 26th of *Henry the VIII*. So that at length the *Parliament* were obliged first to restrain, and at last to abolish this ill Custom. Our Historians further tell us, That unless the *Mortuary* was paid, or secured to be paid by the Heir or Executor, the Deceased could not have Christian Burial. And Dr. *Burnet*, (afterwards Bishop of *Salisbury*) in his *History of the Reformation*,

tion*, Lib. I gives us a terrible Instance of their Cruelty in this very Thing. One *Richard Hun*, a Merchant in *London*, was sued by his Parish-Priest, for a *Mortuary* in the Court of the *Popes Legate*: and because he brought a *Præmunire* against the Priest in the *temporal Court*, for bringing the King's Subjects before a *Foreign* and *Illegal Court*, he was imprisoned in the *Bishop's Court* for *Heresy*; and because they could not find Matter sufficient to put him to Death by Law, he was murthered in Prison.

RITES of BURIAL.—Many and Superstitious are the Ceremonies and Orders of the *Romish Church* touching *Burial*, and of all which they take Care to make their *Market*. By some of their *Capons*, not only *Heathens* and *Jews*, but also *Hereticks* (under which Term, they always comprehend *Protestants*, and their *Favourers*) they that do not confess their *Sins* once a Year, and all *Excommunicated Persons*, &c. are excluded from *Ecclesiastical Burial*. A flagrant Instance of this we have in our own History in the Reign of *King John*. The Kingdom of *ENGLAND*, for six Years and three Months, was under an *Interdict* from the Pope, during all which Time (*caecare Indignatur*) all that died, were buried like *Dogs* in *Ditches* and *Holes*; only such as had purchased a *License* from the Pope. Among other *Bulls* of the *Romish Church* *D. A. Gavio*, in his *Master-Key to Popery*, Vol. I. reckons the *Bull* of the *Dead* so called, *Bulla Defunctionis*. No Body can be buried either within or without the *Church*, except they have this *Bull* on their Breast, in token of their being *Christians*. The Price of this *Bull* is two *Reals of Plate*: this goes to the *Treasure* of the *Church*, and must needs amount to a prodigious Sum every Year.

THEY

* A Work which deserved the uncommon Honour it met with; the Rev. Author having the Thanks of the Parliament for it.

T H E Y have also taken Care to appoint the *Times*, and *Places* for Burial. — *Times*, — not upon Festival Days, unless Necessity require it, and then, after Vespers are celebrated. — *Places*, — some of the antient Canons restrain Burials in Churches, and all absolutely forbid burying any Bodies whatsoever near the Altar. But as facted as the Canons or Rules above-mentioned seem to be, they have been frequently bought off, and are yet dispensed with, whenever the Pope pleases.

2. *Secondly*, The Superstitious Use of Relicks and the Pilgrimages, consequent thereupon.

T H I S being one of the most profitable Branches of Trade carried on at *Mystical Babylon*; I shall be the larger upon it.

T H A T the Church of *Rome* not only carries on this unlawful Trade, but openly justifies and avows it, in Defiance of the *Word of G O D*, and the Canons of several *Ecclesiastical Councils* to the contrary, is notorious, and cannot be denied. *Bellarmino*, one of their great Champions, says in express Words, “ That the “ Relicks of the Saints, *viz.* the *Bones*, *Asbes*, &c. “ are to be adored: altho’ not with the same kind of “ Worship, as the Spirits of Saints; yet with more “ than human or civil Worship, *viz.* with religious “ Supplication, Rites, Circumgestation, Thurification, “ &c.”. *Petrie’s Centuries*, p. 43. And Father *Alexander*, in his System of Divinity, according to the *Council of Trent*, under the Title *Relicks*, lays it down as a Thesis, that the honouring of Relicks is not repugnant to the first Commandment.

I T is true, they endeavour to avoid the Charge of *Idolatry*, by alledging, That in the Honour they pay to the Relicks of Martyrs and Saints, they don’t adore *them*, but *G O D* whose *Saints* they are.

T H E

THE Council of *Trent* settles the Matter thus ;
 " The *Relicks* of Saints, that is, their *Bodies*, and *Bones*,
 " and *Sepulcres* where they are buried, are to be adored
 " and reverenced, tho' with less Honour somewhat, than
 " the Saints themselves". That filthy Lucre was at the
 bottom of all this, was long since observed and lamented
 by *Mantuan*, who is celebrated by *Bellarmino* for a learned and godly Poet.

*Venalia nobis, Templa, Sacerdotes, Altaria Sacra,
 Coronae, Ignis, Thura, Preces : Cælum est venale, Deusque.*

AND *Cornelius Agrippa*, a Member of the *Romish* Church ; a Doctor of Law, Counsellor and Historiographer to the Emperor *Charles the V.* (in the XVI Century) an unexceptionable Witness, is yet more express in the Point, in his *Treatise de Vanit. Human. Scient.* His Words translated are these, " Covetous Priests and greedy Men, seeking matter of their Avarice, not by Wood and Stones only, but by the *Bones of the Dead* also, and *Relicks* of Martyrs, have found Means of Covetousness : they open the Graves of the Confessors, they take out the *Relicks* of Saints, and do sell a Touch, or Kiss of them". And Dr. *John Edwards*, in his *Introduction to the Rise and Progress of Popery*, says, " The Priests greatest Profits arise from the *Dead* : These bring in more Gain than the *Living*". An ingenious Traveller, to the same purpose observes, that in *Italy* the *Dead* maintain the *Living*. The vast Profit arising to the several *Popish* Churches and Fraternities by these *Relicks*, have frequently occasioned long and sharp Quarrels and Law-suits between the Merchants of these Wares, as well for the Property, as the Possession of them. These Contentions have been so fierce, and the Parties concerned so obstinate in their several Claims, and often of the self same *Relicks*, that they have not only mangled, but at length made Monsters of these *sepulcres* ; some of their Saints having two Heads, others three Arms, and the like :

Much

Much of the same Nature with their vile Abuse of the *Cross*, concerning which, *Erasmus*, the Harbinger of the Reformation, says, “ That if all the Fragments of Wood, “ shown for the true *Cross* of **CHRIST**, were gathered “ together, they would load a Ship”. Thus mad are they upon their Idols.

IT is a sorrowful Thing, and even a Reproach to Christianity, to find, by Ecclesiastical History, the Primitive Fathers, many of them at least, advancing so much towards this Superstition, by their excessive Veneration for the Memory and *Sepulcbres* of Martyrs and Saints, their too great Credulity of what was reported of Miracles being wrought, and Visions seen at their *Graves*: Even St. *Austin* himself has these Words, “ Who dare “ deny that **GOD**, by sacred *Ashes*, *Bones*, and the “ other *Relicks* of the Saints, works the same Sort of “ Miracles, as were performed by *Paul*’s Handkerchief, “ *Elisba*’s dead Body, &c”. And *Jerom*, in the Opinion of *Erasmus*, was very abusive to *Vigilantius*, for opposing the Honour paid to the Relicks of the Saints. The Cloud was then indeed no bigger than a Man’s Hand, but in a few Ages it covered the Heavens with Blackness. One of the first Steps to this Superstition, was the *Consecrating* the *Places* where the Martyrs, or any eminent Saints were *buried*, calling them *Altars*. At these Altars, the Christians kept their Vigils; thither in the day time, especially on set days, they would repair to offer their Sacrifices, as they called them; that is, Prayers, making Vows, Oblations, and even Celebrating the Sacraments: But this piece of Devotion being found chargeable and troublesome, especially for those who lived at a distance; they proceeded to translate the Bodies of Martyrs and Saints, at least such as they called so, to their Temples, or built Churches for them. The Emperor *Constantine*, in his devout Zeal, began this Practice: for *Jerom* tells us, that he transported the *Bodies* of *Andrew*, *Luke*, and *Timothy*, to *Constantinople*: And the Empress *Constantia*, as *Agrippa* beforenamed tells us, sent to *Gregory the 1st*,

for the Head of St. *Paul*, or some part of his Body, to be interred at St. *Paul's* Church in *Constantinople*. And the common People following these Examples, would not suffer the Bones of the Primitive Saints to rest in their Graves, but took them up, and carried them from Place to Place : And when they built and dedicated a Church to any of the Apostles, primitive Bishops, or other Martyrs, if it were possible they would get either the entire Body, or at least some Member, to be there interr'd with great Solemnity, whatever it cost them : for the Original Owners and Possessors at length grew so cunning, as to set a good Price upon these *reliquiae* : in particular, as Ecclesiastical History informs us, St. *Austine's* Body, when translated from *Hippo* to *Sardinia*, was purchased at a *Hundred Talents of Silver, and a Talent of Gold*, which makes 40375 Pounds, Sterling Money*.

THIS brought on those superstitious *Pilgrimages* to *Jerusalem, Rome, Constantinople*, and other holy Places, as they called them. Dr. *Burnet* in his History before-mentioned tells us, " That there were believed to be a " hundred thousand Pilgrims at one time on a Jubilee at " the Tomb of *Thomas Becket* in *Canterbury*".

THE 5th Council of *Carthage*, Canon the 4th, appointed expressly, " That no Altar should be built, without the Relicks of some Martyr". And the Council of *Trent* did in express Terms decree, " Such Pilgrimages " to the Sepulchres, and in Memory of Saints, to ask " and obtain their Help, are godly and religious, and to " be much used of Christians": and no wonder, since it brought in so much Gain to the Crafts-men ; for they took Care to manage these Pilgrimages to great Advantage many Ways, to mention but three.

First,

* This among other innumerable Instances, is an Imitation of the Superstition of the *ancient Romans*, who frequently purchased and translated Foreign Gods to *Rome* : The Statue of *Apollis* was purchased at 2906*l. 10 s.* Sterl. That of *Mercury* at 3239*l. 3 s. 4 d.* *Arbuthnot's* Tables of antient Coins.

First, The Offerings made to the Shrine, and in Honour of the ~~sovereign~~ of the Place, were very valuable. *The Author but now named*, in the same Book, acquaints us, That the Annual Oblations at Becket's Tomb, amounted to near a thousand Pounds Sterling; and that King *Lewis the seventh of France* came over in Pilgrimage to it, and offered a Stone, reckoned to be the richest in *Europe*: So that this Shrine grew to be of inestimable Value; for when it came to be broken by *Henry the VIII.* the Gold of it was so heavy, that it filled two Chests, which took eight Men a piece to carry them out of the Church.

Secondly, THERE being, as has been observed upon these Solemnities, a great Concource of People, (supposed to come from a Principle of Devotion) the Priests had a fine Opportunity to put off their *Purgatory Masses*, and other *Popish* Wares, and even forced the deluded Votaries to buy them.

Thirdly, A N.D to mention no more; upon these Occasions also these Sharpers would ask *Alms* for the *Poor*, and then take it for *themselves*, under the Notion of their own Vow of perpetual Poverty. For these Reasons this Superstition became such a *Noli me tangere*, that Persons have been grievously persecuted, and even to Death, for only declaring against this Folly.

Mr. Fox in his *Martyrology* gives many Instances of this kind. One *William Sweeting* put to Death, for saying to his Wife, *That it would be better for her to tarry at home, and attend upon her Business, than to go upon Pilgrimages.* *Isabel Merwyn* was also put to Death for saying, *She would go no more upon Pilgrimages while she lived, for all Saints (says she) are in Heaven*; with many others, as I find them cited by *Willet* in his *Synopsis Papismi*.

I my self being at *Coruna* in *Spain*, in the Year 1697, saw more than an hundred *Men and Women*, passing thro'

that City on a Pilgrimage, to the Shrine of some noted *Romish* Saint, at *two or three hundred Miles* Distance from their own Habitation.

T H E R E is scarce a Church of any Note or Figure in all the *Romish* Countries, but pretends to have, and at proper Seasons to expose the *Relicks* of some Saint ; and the Council of *Milan* prescribe certain Rites to be observed in shewing those Relicks, in order to excite the Faithful to the Veneration of them.

W E have already noted, that the Pretence of Miracles wrought, and Visions seen at the *Sepulchres* of the Saints, was one thing that gave Rise to this Superstition, and was alledged by the *Romish* Church in their Justification : But least these forged Miracles, or lying Wonders, should multiply too much, the Council of *Milan* Enact, “ That there be no new Miracles published or “ admitted, no new Relicks received, without the Know-“ ledge and Approbation of the *Bishop*”. And the Council of *Lateran* says, “ It must be with the Authority “ and Approbation of the *Roman Pontiff*”. That these Relicks, or the most of them, were counterfeit and forged, is most certain, and Numbers of them have been detected and found to be the vilest of Impostures. This is a Fact so notorious, that many learned, well-disposed Men of their own Church, have been ashamed of it : And therefore Pope *Innocent* the third decrees, That “ Prelates “ shculd not suffer those who come to their Churches to “ Worship, to be deceived with false and feigned Relicks, “ as the Custom has been in divers Places for Lucre “ Sake”. But alas ! this Decree signified little ; for Dr. *Burnet* in his *Travels* tells us, That the Popes of the two last Centuries have sprung such a Mine of Relicks in the *Catacombs* of *Rome*, as will supply that Church with an inexhaustible Magazine of Bones.

A N D Mr. *Monroe*, who likewise was at *Rome*, and viewed those *Mortuary Caves*, acquaints us, That some Authors,

Authors, especially the Advocates for Relicks, will have them made by the Primitive Christians ; adding, That in the Times of Persecution they lived, held their Assemblies, and laid up the Bodies of *Martyrs* and Confessors in them. This, says the same Author, is the Account that prevails at *Rome*, and consequent to it, there are Men kept constantly at work in them.

AS soon as those Labourers discover a Repository, with any of the Marks of a Saint about it, Intimation is given to the Cardinal Treasurer, who immediately sends Men of Probity and Reputation to the Place. Where they find a *Palm* painted or engraven, or the Cypher X. p. which is commonly read, *Pro Christo*, or a small round *Projection* in the Side of the Gallery, a little below the Repository ; what is within it, is carried to the Palace (there to be disposed of for the best Advantage :) Many of these Projections we have seen open with Pieces of the *Vials* in them : The Glass indeed was tinctured, and 'tis pretended that in these Vials was conserved the *Blood* of the *Martyrs*, which was thus laid up nigh their Bodies, towards their Heads, to distinguish them from those of the others, that were not called to the Honour of laying down their Lives for the Faith of the Gospel. But this Opinion is learnedly and effectually refuted as well by Dr. *Burnet*, in his *Travels* before-mentioned, as Mr. *Monroe*, by Arguments and Authorities, too long to be inserted in this Essay.

AND Senior *Bencini*, a learned Bibliothecary at *Rome*, acknowledged to Mr. *Monroe*, that the so famed Cypher X. p. pretended and insisted upon, to be the Marks of a *Martyr*, was in Use among the Antients long before Christianity began.

AS to the Inscriptions of some Names at large, and Painting found in some of the Repositories, a learned Antiquary confessed to Dr. *Burnet*, That the Names were modern, and the highest Antiquity that could be ascribed

ascribed to the Painting, was 600 Years: So that both these learned Travellers agree, That there is no Proof, either of the Christians building these *Catacombs*, or of the Martyrs or Confessors being buried there; and that if they were, it is impossible to know and distinguish their Bones from others: And thereupon conclude, that these *Catacombs*, were first the Burying-places of the *Ancient Romans*, tho' afterwards some Christian Bodies might be also there laid up †. So that in all Probability the Bones even of the *Roman Slaves*, or at least those of the meaner Sort, are now set in Silver and Gold, with a great deal of other costly Garniture, and sent over the World, to feed a Superstition that is as blind as it proves Expensive.

IT is very natural to suppose, That even among these superstitious Worshippers themselves, some would be under a Concern least they should be mistaken in the Object of their Devotion: But for the Ease of such scrupulous Consciences, the Council of *Milan* declares, That “ he is “ guilty of no Sin that worships the Relick of one Saint “ for another”: And to compleat the Matter they say, “ Tho’ the Relicks worshipped should appear to be no “ Saint at all, yet the Worshipper is innocent”. Thus at length was this Mystery of Iniquity finished. And thus vile has *Rome Papal*, that Mother of Harlots, made her self with the *Dead Bodies* of Men; and her stately Temples, or Edifices, which ought to be Houses of Prayer, for the Reception and Entertainment of true and spiritual Worshippers, are like to *painted Sepulcres*, full of *dead Mens Bones*, and all *Uncleanness*, Mat. xxiii. 27.

I now proceed to the second Part of the *Indictment*, viz.

THE

† The famous Sir *Isaac Newton* is of Opinion, That these *Catacombs* were the Caves and first Habitations of the *Aborigines of Italy*.

THE Merchandise made by this Idolatrous Church
of Souls separate from the Body, *τυχας εργατον.*

THIS I shall comprehend under three Heads, *viz.*

1. *Canonization.*
2. *Vows.* And,
3. *Masses for Souls in Purgatory.*

1. *First. CANONIZATION.* The Canonizing of Saints is defined by *Bellarmino*, as he is quoted by Mr. *Willet*, to be, “ The public Determination and Sentence of the Church, whereby *Men that are dead*, are judged to be *Saints*, and worthy of Honour and Worship ; as to be pray’d unto, Temples and Altars to be set up in their Names, holy Days to be appointed for them, and their Relicks to be adored ” : And the same *Bellarmino* says, That “ it appertains only to the *Pope* to Canonize a Saint for the whole Church ; and that none ought to be acknowledged for Saints, but they that are so Canonized by him ; and that herein the *Pope* is of so *Infallible* a Judgment, that he cannot err in Canonizing of Saints, because that ordinarily none are Canonized, which have not been known to work Miracles ”. The same *Bellarmino* acquaints us, That *Leo III.* was the first *Pope* that Canonized a Saint. This blasphemous Power, notwithstanding what *Bellarmino* pretends, was so abused at length, that some of the vilest of Men were set up for Saints, and worshipped accordingly. Even *Thomas Becket* before-named, was Canonized by *Pope Alexander*, under a Pretence that some Miracles were wrought by him ; and the Name of the Cathedral Church at *Canterbury*, was altered from *Christ’s Church* to *St. Thomas Becket’s* : And yet at the same time, the *Sorbonists* † maintained, in their publick Disputes, *He was justly Condemned for Rebellion* : and there-

† A University of Divines at *Paris*.

therefore his Shrine was put down in the Reign of *Henry VIII.* and his Bones burnt by Order of the Lord *Cromwell.* *Agrippa* before-named says, "There are many " that held heretical Opinions, who were counted in the " Canon of Saints". *Bonaventure*, who was guilty of Blasphemy, in ascribing the Work of Salvation to the *Virgin Mary*, as may be seen in his *Ladies Psalter*, is one of the *Popish* Saints. This, with much more to the same purpose, may be seen at large in the *Synopsis Papismi*, before-mentioned.

N O R is this Trade of making of Saints yet given over; no Century passes, but several new Saints are added to the *Popish* Calendar. And it is not to be supposed, that the *Roman* Pontiff will make so valuable a Present as that of a new Saint, to any of the Churches or religious Orders for nothing: This, like the antient Freedom among the *Romans*, must be purchased with a great Sum. At the same Time, the Popes Brokers don't stick at the Price; since they are sure of making their Money again of the Shrine, with great Advantage; for as *Dr. Edwards*, in his Treatise of *the Idolatry of the Church of Rome*, observes, "A new Saint at first, and " so for a considerable Time, gets the better of all the " rest." *D. A. Gavin* before-mentioned says, The *Sum* settled by the Pope for the making a *Saint*, is *One hundred thousand Crowns*.

2. *Secondly*, A second Branch of the Merchandise made by the Church of *Rome* of the *Souls* of Men, is the making and paying of Vows to *Saints*, or such as are Canonized by the Pope.

H A V I N G hinted at something of this Superstition already, under the Heads of Relicks and Pilgrimages, I shall say the less here; not but that it very well deserves to be insisted on, and exposed.

THIS

THIS Piece of Idolatry is a Branch of that Adoration, which the Church of *Rome* say is due to Saints, in these Words, "Vows may be made to *Saints* properly "as unto **G O D**, tho' not altogether in the same manner". And they are encouraged to that Degree, that, contrary to all Laws, divine and humane, Husbands are deprived of the Power of hindering their Wives from making them.

THE Matter of these *Vows* is various, according to the Honour or Condition of the Persons that make them. One will vow to go a Pilgrimage to some *Saint*, or holy Place: Another, to enter into such a Religious Society, or do such a piece of Service, for the Honour of the Church: Others again, to offer a Sum of Money, or such a particular Present to this or that *Saint*, *Image*, Society, or pious Use.

AND as the making these *Vows*, is very much recommended by the Doctors of the *Romish* Church; so the Performance of them as rigidly insisted on by the Confessors, who to that End, diligently inquire, among other Things, of the Persons that come to be Confessed, What *Vows* they are under, and how they have been complied with; and those of them that are not originally for Money, may be changed into a *pecuniary* *Mulct*, and so made Merchandise.

BUT we shall see a much greater Abomination than this, in the Chambers of the *Romish* Imagery.

3. *Thirdly*, I proceed therefore to the third and last Branch of the Merchandise made of *Souls* departed by the Church of *Rome*, which I proposed to speak to, viz. the *Redeeming Souls* out of *Purgatory*, by the Help of *Masses*, *Prayers*, and *Indulgences*.

THIS is generally reckoned to be the deepest Corruption, and the most profitable Invention that ever that Church was guilty of ; and so peculiar to *Rome Papal*, That Mr. *Willet* observes, No other Church in Christendom, even the most erroneous, has ever taken it up ; And the Prophet's Charge against idolatrous *Israel* may be here fitly apply'd, *They have separated themselves to that Shame**.

THE Pope's *Purgatory*, for so it may properly be called, is defined by the *Romish* Church, to be " a certain infernal Place in the Earth called *Purgatory*, in the which, as in a Prison-house, those who were not fully purged in this Life, are fully cleansed and purged by Fire, before they can be received into Heaven".

IT is not to be wondred at, that this Monster stuck so long in the Birth : for tho' it was in a sort conceived by the *Monks*, between the *fourth* and *sixth Centuries*, and in the following Ages formed and fashioned by the *Bishops* and *Popes of Rome* ; yet it was not perfectly delivered till the Year 1439 ; and then this damnable Doctrine was made an Article of Faith by the Council of *Florence*, and he was cursed to Hell that did not believe it.

IN the next Century, the Council of *Trent* establishe^d it yet further. The Words of the 19th Article of the *Trent* Creed are, " I do stedfastly believe that there is a *Purgatory*, and that the Souls therein detained are helped by the Prayers of the Faithful".

THE third Canon of the Council of *Trent*, Anathematizes all those who say, the Sacrifice of the *Mass* pro-

* *Hos. ix. 10.*

profits only him that takes it, and that it ought not to be offered for the Satisfaction of the Sins of the Living and the Dead. *Bellarmino* indeed tells us, That this Doctrine must be understood only of *Venial Sins*, and not such as are *Mortal*, for the latter he grants send Men to Hell directly.

ONE great Point yet remained; and that was to make this wonderful Power of delivering Souls out of Purgatory, a *Prerogative*, or peculiar to the See of *Rome*, and fix it in the Pope, that so the Profits might all centre with him. Thereupon the Canonists and great Doctors of that Church declare, " That Bishops and other " inferior Priests cannot apply Indulgences to the Dead; " it belongs only to the Pope". Among others, *Johannes Angelus* affirms, " The Souls in Purgatory are under " the Pope's Jurisdiction"; and Father *Alexander*, in his 5th Tome, Title *Indulgences*, says, *Non vivis solum sed etiam defunctis profunt Indulgencias e Summo Pontifice, pro illorum levamine concessae illisque speciationem applicatae.*

THUS the *Romish* Church at length established the Doctrine of *Purgatory* in all the several Articles of it. Having done this; The next Thing was to set up a *Trade* upon this Foundation, and to make Merchandise of it, for that was the main Thing designed all along. Hereupon the Bishops, Priests, and Religious of all Orders, were set to work, to draw in the superstitious People to *purchase* these Masses, Prayers, &c. at such Rates, as they were pleased to set upon them, in order to redeem the Souls of their Ancestors, Children, and other Friends, out of Purgatory. This Work was soon accomplished, and the great Point quickly gained, thro' the Craft and Delusion of the Pope's Agents: for the *World* in those Ages, as it was prophesied, wondred after the *Beast*, and being given up, *Sacro sancta Dei Ira*, to strong Delusions, they believed Lies. The Merchants and Chapmen of *Rome*, like *Locusts*, swarmed all over

the Christian World, and with the greatest Impudence, tho' under the Cloak of Piety and Compassion to Souls, bartered away these Commodities, for that which was much better, Money, Lands, or any Thing else of value they could get.

THIS wretched Trade was carried on with so much Fraud and Wickedness, for so many Ages, that 'tis impossible, as Bishop *Burnet* observes, to read the Account of it, without both Amazement and Indignation. And yet out of this very Eater, at length there came forth Meat; for the infamous *Sale of Indulgences* from Pope *Leo the X.* in *Saxony*, was the very Thing, which first disgusted *Luther* against the Church of *Rome*, and happily engaged him in the glorious *Reformation*.

OUR *English Histories* and *Law-Books* furnish us with very authentick Proofs and Instances of the indefatigable Pains, insatiable Avarice, and vile Frauds of these *Purgatory Merchants*. How they would sollicit, and even sometimes force Men and Women, living or dying, to devote or give away such a Part of their Estates for this pious Use of redeeming Souls out of *Purgatory*†. This at length, as an ingenious Man observes, inspired them with that inhuman Cruelty and Barbarity, as made them *desire the Death* of all Men. This Remark confirms that *Latin* Verse quoted by the famous *John Hus*, in one of his Sermons, speaking of the Avarice of the *Priests*, and the Gain they make of *Purgatory Masses*.

De Marbo Medicus gaudet, de Morte Sacerdos.

N O R

† The *Papish Synod* held at *Diamper in India*, Anno 1599, among other Decrees Enacts, " That all such as die worth 2000 *Escus*, " and have left nothing for a certain Number of *Purgatory Masses*, shall have so much taken out of their Estates, before the " Division among the Heirs, to be applied for the Use aforesaid". *Ex. Gedde's History of that Synod, Page 260.*

NO R were they kinder to one another ; for at the *Death of Clergymen*, the *Pope* challenged for himself all their Estates that were raised out of the Revenues of the Church ; so that a rich *Clergyman* could no sooner fall sick, but the *Pope's Collectors* were gaping about him for his Goods, and set Guards presently about his House : That by this, *Bishops* have been deserted upon their Death-beds, and famished for want of Meat to eat *.

THE first Thing these spiritual Factors laid their Hands on for Returns to *Rome*, was the *Money* and *moveable Treasure* of the Nation ; but they could not stop here, they had their Eye upon the *solid Estate* of the Kingdom, in order to make a *Land-Bank* of these new Bills : This also (to the Shame of our Ancestors be it spoken) was soon effected, and a great Part of the *Terre of England*, bestowed upon religious Houses, or for some pious Use, as it was called, upon no other *Consideration*, than a certain Number of these Indulgences for the Redemption of Souls out of Purgatory. This, Bishop *Burnet*, in his *Exposition of the Articles of the Church of England*, N°. 22, says, was expressed in the very *Deeds* of the Land : And he further observes, that these Endowments, thro' the Profuseness the World was then wrought up to by the Subtilty and vile Practices of the *Romish Clergy*, increased to so vast a Degree ; that if the *Parliament of England* had not by several *Statutes of Mortmain* restrained this crying Abuse, the very Constitution of the Nation might in Time have been subverted, and the *Temporalities* wholly subjected to the *Spirituality*, and in time the *People* have been all Tenants or Farmers to the *Clergy*. For which Reason, he is clear in the Point ; That the States and Princes of Christendom were at full Liberty, upon the Discovery of these

[†] *Peter de Moulin*, in his *Treatise of Papal Usurpations*, Book 4.

these Impostures, to void all the Endowments that had followed upon them, and either to apply them to better Uses, or to restore them to the Families from which they had been drawn, if that had been practicable, or to convert them to any other Use. Thus that learned Man.

THIS Rule was notably put in Practice by our King *Henry the VIIIth*, with the Advice and Assistance of those two famous Worthies, *Thomas Cromwell Earl of Essex*, and *Archbishop Cranmer*.

IT must be acknowledged, that through the tender Mercy of God, when the Day spring from on High visited so many of the Nations at the Reformation, the Riches of this Merchandise we are treating of, *in one Hour*, as the Prophetical Phrase is, came to nought in the Protestant Countries ; so that no *Man, i. e. no wise Man*, no good Protestant, would buy of it any more, *Rev. xviii. 11.* Yet alas ! there are Millions that continue, and it is to be feared willingly, to be imposed on, and cheated with these Wares, even to this Day : for this is an Iniquity that will not be purged from the *Romish* Church till she die.

A modern Traveller, in a Book entituled, *The Frauds of Romish Monks and Priests*, Vol. I. Letter 5. informs us, that the Society of the Souls in *Purgatory* is the most general *Confraternity* of all their religious Orders, as belonging to all Churches, and to all Priests, as well secular as regular ; and that there is never a Village in *Italy*, how small and inconsiderable soever, which has not a *Confraternity* for the Souls in *Purgatory*.

A MONG innumerable other Frauds committed by the Priests in the *Sale* of these *Masses* to the People, recounted by this Author, I shall single out *one*, and so draw to a Close of the Dissertation. “ ‘Tis a common “ Practice, he says, when any one sends Money to a “ Convent, for a *hundred Masses*, they content them-
“ selves

“ selves with singing *one*, with the Assistance of the Deacon and Sub-Deacon : (‘tis the *Prior* or *Guardian* of the College that sings) “ They call this, a *Mass* “ *sung, a solemn Mass* ”: and they maintain that one of these Masses is an equivalent to a great Number of common ones. This Stratagem they call, *making a Reduction* : And tho’ *Pope Innocent the XI.* discountenanced this Practice ; yet he and his Successors indulged them in another that serves the Turn as well, and that is, celebrating a *Mass* or two at a *privileged Altar*, which as infallibly delivers a Soul out of Purgatory, as a thousand at any other : (this no Protestant will deny) But then these privileged Altars are not obtained from the Pope, without great Sumis of Money. Thus indeed the Pope has outwitted the Priests ; but the Cheat is still the same to the People ; for the Maxim of that Church is, *Si Populus vult decipi, decipiatur.*

N O R is this Merchandise of the Bodies and Souls of Men carried on only among the *Romish* Countries in *Europe* ; for the Merchants of mystical Babylon are of late opening a Trade with these wretched Commodities in *India, China, and other Ends of the Earth**. How far they may succeed in their Missions, and deceive the Nations, we know not : but would hope better Things for them, and Things that accompany Salvation ; since God has of late Years stirred up the Spirit of some of the *Protestant Princes of Europe*, particularly the late King of *Denmark* (to his immortal Honour) to establish a Protestant Mission at *Tranquebar*, on the Coast of *Malabar* in *India*, to bring those poor People to the Knowledge of the Truth, and the Obedience of Faith, that so they may be saved.

A N D

* See Dr. *Gedder’s History of the Church of Malabar, and Synod of Dismar* ; and the curious and edifying *Letters of the Jesuits*, from their foreign Missions. Published *Anno 1707.*

AN D though the first Worthies employed in this pious Work, the Reverend and Excellent *Ziegenbalgh* and *Gründler*, (*Apostoli nostrorum temporum*) are dead in the Lord, and Rest from their Labours; yet the great *Lord of the Harvest* has thrust forth other Labourers: And we understand by late Letters from thence, that the Blessed Work is carrying on with great Hopes of Success.

HAVING now finished the Essay I proposed, I shall dismiss it with the following *Reflections*. And,

1. *First*, T H E making Merchandise of the Souls and Bodies of Men, gives us a Specimen of the exquisite *Policy* of the Church of *Rome*. Merchandising has always been esteemed a Mystery that required a great deal of Wisdom to manage it to Advantage; Accordingly we read of the *Prince of Tyrus*, that by Wisdom and Understanding in Traffick, he got and increased his Riches, *Ezek. xxviii. 4, 5.* There was scarce any Commodity then in the known World, but what the Merchants of *Tyre* (that great *Emporium* in her Day) traded in, and enriched themselves by; as we find at large in the Description of the Wealth and Trade of that City, *Chap. xxvii.* of the same *Prophet*. But neither they, nor the wise Men of antient *Babylon*, ever dreamt of making Merchandise of *Ghosts* and *dead Bodies*: this was a Reserve for mystical *Babylon*, and is a Master-piece of *Popery*.

T H E Princes and States of *Europe*, with all their Wisdom, find it difficult enough to raise and keep up their Revenues, by Taxes on the Polls and Estates of their Subjects while *Living*; but the Politicians of *Rome* * have found out Ways and Means for the raising in-

* The *Italians* value themselves not a little upon their *Refined Policy*.

incredible Sums of Money from the Dead, sufficient to maintain the Pope with his Cardinals, and other Ecclesiastics, in a Grandeur and Luxury, equal, if not superior, to the richest Court in Europe †. But then,

2. Secondly, W H A T an amazing Guilt must the Apostate Church lie under on the Account of this merchandising the Bodies and Souls of Men? If it be a great Impiety, as one observes, to abuse dead Bodies, especially in those that believe, and look for their Resurrection; how aggravated must this Iniquity be, when they are thus made the Instruments of Idolatry? An high Affront of the Divine Majesty, much of the same Nature with what we find idolatrous Israel charged in the Days of *Ezekiel*, Chap. xlii. 7, 8. *Son of Man, the Place of my Throne, and even my holy Name have they defiled, with the Carrion of their Kings in their high Places.*

THIS great Abomination of the Romish Church has been Matter of Scandal to the Christian Name and Religion, even among Infidels. A notable Proof of this may be found in the Vol. of the curious Letters before-mentioned, pag. 40. Father A. Arnedo, a Spaniard Jesuit, in his Letter from Simea, dated July 1700, in the Account he gives of a Persecution raised upon the Christians in Cochin-china, takes particular Notice of the Treatment the King of that Country gave their Relicks (of which some were entire Bones:) The King taking these into his Hands, and shewing them to those of his Country, “ Behold (says he) how far these Christians “ carry their Impiety, so as to disturb the Bones of the “ Dead in their Graves, than which what can be more

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† Dr. Tho. Burnet, in his Treatise, *De State Mortuorum et Resurrectione*, Chap. 4. speaking of the Profits arising to the Romish Church by the Doctrine of Purgatory and Relicks, calls it, *Anti-Pastus quavis India dicitur*.

“ horrible? Nor is this all, *adds he*, for having reduced
 “ them to Powder, they afterwards mingle them with
 “ Potions, or else make a Paste of them, which they
 “ give to the People, and by this means enchant them
 “ to such a Degree as to run blindly after them, and
 “ embrace their Doctrine”.

A N D if we survey the merchandising of *Souls*, what a Mass and Complication of Wickedness do we find in it? Let it suffice here only to take Notice of the *Fraud* and *Injustice* that runs thro' the whole. Hence it is that in the Prophecy of the Apostate Church, among other Crimes found at the Door of mystical *Babylon*, we read of her *Thefts*, Rev. ix. 21. *κλεψυδρον*, in the Plural Number, to signify not only the Multitude of them, but the many and various Ways the *Romish* Church has of defrauding and cheating the Nations. This particular Charge of the *Holy Ghost*, was doubtless designed to point out not only the open Violence and Robbery of the Bishops and Popes of *Rome*, in the Plunders and Depredations they have made on their Neighbours, both Princes and People, of their *Civil Rights* and Properties; but likewise their *spiritual* and *religious* Thefts, if I may so call them; such as their *Sacrilege* and *Simony*, the infamous Sale of their *Pardons* and *Indulgences*, and in an especial manner this merchandising the Bodies and Souls of Men: Every Penny raised that Way, being a notorious Violation of the *eighth Commandment*, and their Temples or *Churches*, where this Traffick is in a great Measure carried on, thereby rendred *Dens of Thieves*—.

3. *Thirdly*, HOW clear and evident does this merchandising the Bodies and Souls of Men, among other Proofs, make it, that the *Romish* Church, with the Pope at the Head of it, is *that Man of Sin, that wicked one that was to be revealed*, of whom the Apostle, in his Prophecy of the great Apostacy of the Christian Church, gives so large and particular an Account in his 2 d. *Epist.*

to the *Theb. ii. Chap.*— Our Protestant Divines are generally agreed, that by the *Man of Sin* here spoken of, we are not to understand, as the Papists would have us believe, a *single Person*, but a *Complices of many*, or a *System of Men*, either existing together, or succeeding one another. Now among other Signs or *Indicia* of this *Man of Sin* or *Antichrist*, here set down by the *Apostle*, we are told, That *his coming should be with all Deceitableness of Unrighteousness*, *iv πασν ἀναρν τῆς ἀσιτιας*, *Omni Fraude Injustitiae*, as one of the Criticks has it; *Fraude omnis Generis*, all kind of Deceit, as another: *Iniquitas, sed Mystica*, i. e. *Pietatis nomine Palliata*; so the ordinary Gloss expoundeth the Place; an *Iniquity* indeed, but *Mystical*, cloaked with the Name of *Piety*. *Beza* has it, *Omni Seductione Injustitiae*, *Injustice carried on with Subtilty*; *Unrighteousness covered over with Art*: or as the *Apostle* elsewhere expresses it, *the bidden Things of Dishonesty*, 2 Cor. iv. 2.

HOW exactly does the Practice of the *Romish* Church exposed in the *Essay*, answer this Prophecy of the *Apostle*? For tho' this merchandising the Bodies and Souls of Men be notoriously wicked, the Gain of it dishonest, and the Buyers cheated and abused; yet 'tis all disguised and covered over with a Pretence of Piety, religious Worship, and the saving of Souls.

1 *Corollary.* Hereupon we should never speak or think of *Popery* without an holy Indignation and Abhorrence. If he that touched a dead Body, by the *Levitical Law* became unclean seven Days; how putid and loathsome must *mythical Babylon* be at this Day, who for so many Ages has been defiling her self (in a much worse Sense) with the dead Bodies and Bones of Men? Again, if Truth and Justice in Trade, give Honour and Reputation to the Merchant, and on the other hand, Fraud and Couzenage in Dealing render Men vile and odious; how detestable must *Popery* appear in the Eyes

of all just and good Men, and the Apostate Church be avoided as a common Cheat ?

2 Corollary. With what Disdain should the Proposal of an Union between *Protestants* and *Papists* be rejected on our Part ? It is indeed very strange, that ever any *Protestants* (if they may be called so,) and some of them *Divines* too, should project such an Union, and argue for it, as a Thing both possible and lawful. Sure, if these *Laodiceans* had thorowly considered the Nature of that *Idolatry*, which the *Romish Church* stands convicted of, and how absolutely inconsistent with the fundamental Truths of the *Gospel*, her other damnable Doctrines and Superstitions are ; they had never thus fluctuated between the two Religions, or, as the sacred Phrase is, *halft between two Opinions*. A Communion of Light with Darkness, or a Concord between *Christ* and *Belial*, may as soon be expected, as a Union between *Protestants* and *Papists*, so long as they adhere to their respective Principles and Worship *. Very awful and decisive are those Words of the *third Angel*, Rev. xiv. 9. and following Verses, *If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of GOD, and the Smoak of their Torment ascenderb up for ever and ever.* Upon which Place Mr. *Durham*, that judicious Expositor, lays down this Assertion, " That a " Papist living and dying according to the complex " Principles of the Doctrine and Worship that is fol- " lowed in Popery, cannot be saved, nor expect Justi- " fication before GOD".

4. Fourthly, WE hence learn, what brutish Folly and Infatuation, even *Nations* may be guilty of, if GOD leave them

* *Oecolampadius*, in his Letter to the *Waldenses*, makes the same Parallel, and enlarges upon it. *Perrin's History of the Old Waldenses*.

them to walk in their own Ways. It is indeed a very amazing Thing, and what the Heavens may be astonished at, That not only the *common People* of so many polite Nations, (as *France, Spain, and Italy*, with a great Part of *Germany*, &c.) but their *Princes and Nobles*, their *wise Men and Scholars*, their *rich and great Men*, should for so many Ages, one after another, suffer themselves to be thus grossly gull'd and abused, and not see thro' the Cheat to this Day : or to use the Prophet's Phrase (in the like Case) that they should so long *feed of Ashes, and not be able to deliver their Soul*, or say, *Is there not a Lye in my right Hand*, Isa. xliv. 20. *En ! quo Delusio Romæ, Gentes perduxit miserias !* But the Apostle has accounted for this very Thing, in his Prophecy and Description of Antichrist, or the *Man of Sin*, 2 Thes. ii. 10, 11. *Because they received not the Love of the Truth, that they might be saved, and had Pleasure in Unrighteousness ; for this Cause God shall send them strong Delusions that they should believe a Lye.*

Corollary. HOW great and distinguishing then was the Mercy of God to those Nations of *Europe*, who were deliver'd from the damnable Delusions of Popery, at the Time of the *Blessed Reformation*. The everlasting Gospel indeed, according to the Vision of *John the Divine*, Rev. Chap. xiv. was then preached by one Angel after another †, to every Nation and Kindred; and Tongue and People, that dwelt on the Earth, (i. e. throughout all *Christendom*;) but alas ! they did not all obey the Gospel, and come out of *Babylon* : *Britain, Holland, a great Part of Germany and Switzerland, with Geneva, Sweden, Denmark, and some other Countries, were taken, while France, Spain, Italy, with the greatest Part*

† By those *ANGELS*, Mr. *Durham*, and many other Expositors understand, *Luther, Zwinglius, Melancthon, Justus Jonas, Corolaadius, &c.* who first began to preach up the Necessity of a Reformation: This Work was more fully afterwards jointly prosecuted by *Calvin, Beza, Peter Martyr, Bucer, Junius, and others.*

Part of *Germany*, and many other Nations, were left to wallow in the Filth and Mire of Popery, and are perishing in Antichristian Darkness even to this Day. Doubtless, there were many Things in Providence that concurr'd with, and were subservient to this Discrimination or Severance which the Gospel then made among the Nations; but finally the Reason of it must be resolved into the good Pleasure and free Mercy of God.

“ How comes it”, says a great Divine *, That *this Island*, meaning *Great-Britain*, glories in a Reformation, and *Spain* sits still in Darkness? Is it because “ we were better than *they*, or less engaged in Anti-“ christian Delusions? by no Means: No Nation in “ the World drank deeper of the Cup of Abominations “ than this; and therefore no other Account can or “ ought to be given of this Dispensation, than what “ our blessed Saviour renders, for the hiding the My-“ steries of Salvation from some, and revealing them “ to others, *Even so Father, for so it seemed good in thy Sight*, Mat. xi. 25, 26”.

5. *Fifthly*, WE may hence see something of the Glory of the Spirit of Prophecy, and the divine Original of the Apocalypse, in revealing this Mystery of Iniquity (treated of in the *Essay*) so many hundred Years before ever it appeared. The Pre-*vision* and revealing of future Events, more especially the Times and Changes that are to pass over the Church of God, and among the Nations, long before they come on, is a Pre-rogative, which the Omnipotent God appropriates to himself, in very awful Terms, *Isa. xli. 23. Shew the Things that are to come hereafter, that we may know that ye are Gods.* Chap. *xlvi. 9, 10. I am God, there is none like me, declaring the End from the Beginning, and from antient Times the Things that are not yet done*

* Dr. *Owen*, in a Sermon intituled, *A Vision of unchangeable free Mercy*.

done.— *John's Banishment into Patmos*, is generally placed in the XIVth Year of the Emperor *Domitian*, which falls in with the Year of our Lord 96: And yet how plainly and expressly does *that* Spirit, who searcheth all Things, yea, the deep Things of God, shew unto his Servant *John*, this merchandising the Souls and Bodies of Men, which, as we have observed, was not fully compleated till the 15th Century: But a thousand Years are as a Day with the Lord, and accordingly the Event exactly answered the Prophecy.

6. *Sixtly*, THIS merchandising the Bodies and Souls of Men shows, of what absolute Necessity it is for Churches and Christians to make the Word of God, the only Rule of Faith and Worship.

THE early Degeneracy, and after *Apostacy* of the Christian Church, has been all along matter of Wonder, and is not easily accounted for. The Primitive Fathers, in the Writings they have left us, complain of Pride, Covetousness and Ambition, especially in the Bishops and Pastors, as the great Cause of it: But by the best Judgement I can make from the Nature of the Thing itself, and the History of those Times, no one thing proved of such fatal Consequence to the pure Faith and Worship of the Primitive Christians, as their swerving or declining from the *Scriptures*, and not *continuing stedfastly in the Apostle's Doctrine*. Had the Churches been mindful of the Words spoken to them by the holy Prophets, and of the Commandment of the Apostles, and touched every new Doctrine and Ritual, by the *Law* and the *Testimony*; they had not been so easily imposed on by those false Teachers (that arose quickly after the Death of the Apostles) Men that corrupted the Word of God with their own Inventions and bold Additions: and great Stress was laid on *Traditions*, pretended to be from the Apostles; so that at length the Church forsook the Guide of her Youth, and then no Wonder her House inclined to Death, and her Paths to the Dead. A Multitude of Errors and

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Superstitions, one after another, (and among the rest, the *Papish Relicks* and Pilgrimages, with the cursed Doctrine of Purgatory, treated of in the Essay) crept in and destroyed the Purity and Power of that Faith and Worship once delivered to the Saints.

THESE Things were first introduced and managed more *Covertly*, by Men of Subtily and Design, that walked in Craftiness, and handled the Word of God deceitfully: But afterwards the Bishops of *Rome* carried the Work on more *openly*, and with the utmost Impudence, assuming to themselves and their Councils, the sole Power of judging what, or which was Scripture, and accordingly took upon them to alter and to amend the Scriptures; and determined that the Scriptures were not sufficient without Tradition; and that Apostolical Traditions were of equal Authority with the Writings of the Apostles: And yet all this would not serve the Turn, so long as the Fountain was kept open, and Christians could have Recourse to the *Bible*, and thereby discern the vile Abuses put upon them. And therefore in order to compleat the Ruin of the Primitive Faith and Worship, the *Romish* Church at length took away the Key of Knowledge, and forbid the Common People the Reading of the Scriptures, upon this false Principle (among others) that Ignorance is the Mother of Devotion †.

THIS great Iniquity of the Church of *Rome*, has been matter of Offence to some, even of their own Communion; particularly the famous Father *Quesnel*, who, in

† The Council of *Thessalonice*, Anno 1229, strictly forbid the Laity the Use of any Books of the Holy Scripture, except the *Psalmes*, and they are forbidden in the vulgar Tongue. *Howel's View of the Pontificate*. At this Day in *Spain*, *Portugal*, *Italy*, and some other Papish Countries, (where the Merchandise of Bodies and Souls is principally carried on) a Layman cannot have a *Bible* in his House without a Licence from the Bishop, or Parish-Priest. In *Spain*, very few of the Clergy have the *Bible* in their Houses; and in general, they call it a *Book of Heresies*. *Gavin*.

in his admirable *Theses*, published about twenty Years since, with great Earnestness, declares against forbidding Christians the Reading of the Holy Scriptures, especially the Gospel, or keeping it close and bound up in an unknown Tongue, as a most heinous Sin. His Phrase in English is, " That they who are guilty of it, do, in Effect, shut the Mouth of Christ against the People ". But this with many other Orthodox and pious Propositions were condemned at *Rome*, by the Bull *Unigenitus*, that makes such an *Eclat* in *France* at this Day.

I shall now conclude the whole with this one Remark, That nothing contributed more to the blessed Reformation from *Popery*, than the *Translating* and *Printing* the *Bible* in the several Languages of the Nations *, and restoring the free Use of the Scriptures to the People. And, as one of the main Bulwarks of the Protestant Churches, is their declaring the Scriptures to be not only a sufficient, but the only Rule of Faith and Worship ; so we may humbly hope, That while they walk according to this Rule, under the Care and Leading of the Great Shepherd, they will be kept from Falling, and preserved Blameless to the Coming of our Lord *Jesus Christ*; to whom be Glory for ever and ever. *Amen.*

* Before the Invention of Printing, which was about *Anno 1430*, a *Bible* writ fair on *Velum* or *Parchment*, cost 400 *Crowns*; and upon the first Impression, they were sold for 4 *Crowns* apiece, and as length for one. See the *Philosophical Transactions*, and *Baude's History of the Reformation in Holland*.

F I N I S.



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